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changes countenance, much as an "inside" becomes an "outside" as soon as we go looking for it. This is philosophic tradition among the hedonists, but they balk at the converse, namely, that we think we are experiencing pleasure when, as a matter of fact, we are not.

Briefly, then, the pleasure which is truly and not falsely pleasure, reality and not illusion, is that pleasure which is part of the larger pleasure, namely, the realization of our purposes. When we know what those purposes are we shall know a little better what pleasure is. Even then, of course, we may be often led astray as one following a will-o'-the-wisp or a false gleam. The visual illusion of the mirage does not disappear with knowledge of the adjacent or remote landscape, but such knowledge helps us to recognize the experience as an illusion and, having recognized it as such, we are not much led astray, be it ever so perfect an illusion. We believe, therefore, that a better understanding of the geography of the life purposes will correct many a false view of what is pleasurable, and will enable us to tread the right path to the right oases, even though the mirage of pleasure tempts us to assume that we are already planted in their very midst.

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#### REVIEWS AND ABSTRACTS OF LITERATURE

*The Autonomic Functions and the Personality*: EDWARD J. KEMPF.  
Nervous and Mental Disease Monograph Series, No. 28.

This work is the result of experimental science upon psychology. Formerly the principles of psychology were the result of an individual's introspection; now it is as little allowable to deduce principles of human behavior from introspection alone as it is to deduce chemistry from the same sources.

This monograph might with some justice carry the sub-title "The Physiological Interpretation of Psycho-Analysis" for it clears up the Freudian Theories, makes them in part acceptable to the physiologist and the psychologist by removing their mystic and empiric character. To the scientist whose belief is possible only on a basis of fact proven beyond a reasonable doubt all that psycho-analysis connotes would still retain a trace of mysticism, largely because, as I suspect, the physiologist has not as yet made the necessary researches to either prove or disprove its theories.

Progress in psychology has come just as it has in other sciences. There have been long stretches of apparently arid periods when there suddenly appeared a theory apparently at all odds with prevalent belief, arousing the latter's active antagonism.

The older psychologist's methods were almost purely introspective, the swing to the opposite purely objective method was personified by the "Behaviorists." Freud was really a "middle-of-the-road man." He built up his theories not only on introspection but also on objectively observed data and said both were the result of the wishes of the individual. He thus dethroned sensation as the unit of psychological processes and in its place set up the "Wish."

Out of the "Wish" as the unit, several theories to explain human behavior grew up. Freud and his followers classified mental processes into two main groups,—conscious and unconscious. The latter are the source of the wish whose fulfilment forces the individual with or without the aid of the conscious, toward their satisfaction.

The main divergence from this theory came from Adler who saw in the repression of the self-preservative instinct rather than of the reproductive instinct the sole cause of the neurosis. This repression says Adler is conditioned by a definite organ inferiority.

Freud might therefore be called the Functionalist, while Adler with his emphasis on the structural inferiority could be called the Organist. And now comes Kempf with his genial and illuminating discussion of the "Autonomic Functions and the Personality."

Part I. is a description of the structure of the autonomic nervous system as it relates to the principle of autonomic functions. He uses the term autonomic as synonymous with what has recently been called the vegetative nervous system and with what was formerly called the sympathetic nervous system. It is composed of two sets of reciprocally acting regulatory apparatuses whose function is to control the visceral and skeletal smooth musculature and glands. Acting through the endocrine glands it brings about balanced physiological integrations. Now the wishes (needs) of the organism are expressed by the wishes (needs) of its constituent parts and these are integrated by the autonomic system. Here we have the psychological aspect of a physiological process.

The cerebro-spinal nervous system which Kempf calls the propicient nervous system, has the function of relating the organism as a whole to its environment by means of its exteroceptors in order to satisfy its wishes (needs). A fair acquaintance with the structure of the nervous system reveals the intimate relation of these two apparatuses throughout the system.

It will thus be seen that the James-Lange theory of the peripheral origin of the emotions is scientifically being proven.

The integration of the various needs of the body, each serving its own ends but also the organism as a whole is the state called

health. Whenever any of the inherent autonomic cravings of any segment gains sufficient power to impress upon the whole organism its manner of reacting in spite of opposing cravings of other segments the organism is sick.

How does this come about? Here we come upon the psycho-analytic mechanisms such as fixation, conflict and repression.

Repression from a physiological view-point occurs when any autonomic tension can not be neutralized because the activities of the projicient (cerebro-spinal) system which are necessary to bring about the neutralization call forth by virtue of previous conditioning (Pavlov) in the autonomic system still greater tensions of the sort that produce avertive reactions in the organism as a whole.

Thus repression of an emotion, a failing to feel it, to be conscious of it is always caused by fear or distaste or disgust or the like emotions which cause avertive reactions. Thus to be more concrete, fear can repress affection, sexual love or a lesser fear. A soldier can repress his fear of death only because he is much more afraid of running away than he is of dying.

Fixation is the result of conditioning the autonomic reflexes and conflict is simply the struggle of autonomic cravings for control of the projicient (cerebro-spinal) pathways. All this is based upon the work of Sherrington, Pavlov, Langelaan, Ewald, De Boer, Mosso, Watson, Latchley, Grey, Goetz, Cannon, Carlson, Crile, Bechterew and a host of other physiologists. This is all clearly set forth in Part II. with a wealth of evidence. It is here that we get a clear view of Kempf's new formulation. Affects are seen to be the psychological aspects of autonomic conditioned visceral and postural tonicities or putting it the other way, these latter are the physiological processes that are known as emotions. What we feel as moods, affects, emotions are the result of the pressure caused by the body's needs through the autonomic system.

It is in this way that the psychologist and the physiologist are made to realize their common ground and there is done away with those artifacts of academic psychology, *viz.*, body and mind. For, says Kempf, "Consciousness may be defined as the reaction of the body as a whole to the special or sensational activity of any one or several of its parts."

In Part III. Kempf discusses the continuity and complexity of the autonomic-affective cravings, such as fear, anger, shame, disgust, sorrow, anguish, jealousy, joy and love.

"Fear is that reaction which always tends to remove the receptor from the painful stimulus and continue the retraction until the organism has succeeded in obtaining neutralizing stimuli for its re-

ceptors." Anger is the opposite in that it is a reaction that "always tends to remove the painful stimulus from the receptor and continue to do so until the stimulus is sufficiently altered so that it no longer is a potential threat but is harmless."

"Love is essentially a form of affective hunger and in man at least like hunger tends to be constantly recurrent. Its dynamic pressure is almost constantly felt in some form and its influence upon behavior when unadulterated is reproductive, constructive and creative."

In like manner affective repression, fixation, and transference are thoroughly discussed. Illuminating is Kempf's view of the Will. "Affective Conflict and Dissociation of the Personality" is the heading of a most interesting chapter which is followed by one on "Affective Progression and Regression, Readjustment, Assimilation and Sublimation."

This monograph is a distinct contribution to psychology and especially to psychiatry and is another result of the stimulus of the psycho-analytic movement. Kempf closes the book with a discussion of man's place in nature and such abstract concepts as "time and space." The reviewer can not too strongly urge all those who are interested in human behavior to read and study this book.

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*Morale and its Enemies.* WILLIAM ERNEST HOCKING. New Haven: Yale Univ. Press. 1918. Pp. xi + 200.

Professor Hocking's study of morale is "an attempt to help—the soldier first and also the civilian—in his task of understanding one's own mind under the special stress of war." The book is based upon first-hand information gained by the author at the battle fronts, as well as while instructor at home training-camps, and provides an interesting example of how a metaphysician, after successfully undertaking the duties of an army drill-master, can write in a way to enlist the attention not only of army officers and men but of psychologists and the general public as well.

Psychologically the center of morale is placed in cognition. Discipline, habits of confidence, determination, endurance, instinctive fears, imitations, gregarious tendencies, "affective" appeals and merely "pragmatic" maxims ("Decide first and then think accordingly,") are weighed in the light of a soldier's insight and attitude. And all are held to be either derivatives of insight or its servants. "The normal exercise of the fighting instinct is in the interest of justice," and according to Professor Hocking's experience knowledge and belief are the only foundation for the willingness to